

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel
in Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish-Church of St. MARY-LE-BOW,
On FRIDAY, *February* 19, 1741-2.

By *HENRY STEBBING*, D.D.
Chaplain in Ordinary to His Majesty, and
Chancellor of Sarum.

L O N D O N:
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M DCC XLII.

*At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts, in the Vestry-Room of
St. Mary-le-Bow, on Friday the 19th
Day of February 1741-2.*

A Greed, That the Thanks of the
SOCIETY be given to the Reve-
rend Dr. *Stebbing* Chancellor of *Sarum*,
for his Sermon preached this Day before
the SOCIETY; and that he be desired
to deliver a Copy thereof to be printed.

Philip Bearcroft Secretary.



MARK XVI. 20.

And they went forth, and preached every where, the Lord working with them, and confirming the Word with Signs following.

WHEN our Saviour, at the 15th Verse of this Chapter had given his Apostles a general Commission, to go into all the World, and preach the Gospel to every Creature; he acquaints them at the 17th and 18th with the Means, by which they should be enabled to execute it. *These Signs shall follow them that believe; in my Name shall they cast out Devils; they shall speak with new Tongues; they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay Hands on the Sick, and they shall recover.* The Text tells us of the fulfilling of this Promise. *So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right Hand of God; And they went forth, and preached every where; the Lord working with them, and confirming the Word with Signs following.*

We see therefore the Method, by which the Gospel was at first established in the World. Not by human Strength, or Skill, but by the

Power of God, manifesting itself by Signs, and Wonders wrought in Confirmation of the Word. My Design is to shew, in what respects the Power of Miracles was necessary to support the Gospel at first; and wherein lay its force, and vertue to make the preaching of the Apostles, effectual to reform a World throughout over-run with Blindness, and Corruption. And when this Point is rightly understood, we shall the more clearly perceive the Reasons, why this Power is long since ceased, and, *what* human Means are most likely (so far as human Means can go) to supply the Want of it, in perpetuating the Gospel to future Ages; and making it to be, what it was intended to be, a Means of Reformation in all, who accept, and embrace it.

The Gospel is the Call of God upon Mankind to Repentance, by the Offers of Mercy in, and thro' Jesus the Redeemer. In which Account there are two Things evidently distinguishable, *viz.* 1. The Doctrine of our Redemption by Christ, which was proposed to Mankind by the Preaching of the Apostles. 2. The ultimate End of this, the Repentance of Sinners. With respect to the First, it is manifest, that Miracles were necessary in the Nature of *Evidence*; for supernatural Truths require supernatural Proof: God alone could declare by some *special* Manifestation of himself, that it was his Purpose to redeem us by his Son, and upon what Terms his
Mediation

Mediation should be available on our Behalf; for nothing of all this appeared, from what was known of God, and of the Measures of his Providence, from those general Notices, which he had given to mankind by natural Reason. Christ therefore, and his Apostles came in the Quality of *special Messengers* from God, and pleaded the *Authority* of God, of which the Miracles which they wrought, were the *Credentials*, and without which they could have challenged no sort of Attention from the World, as to such Matters as these. This needs no farther Proof. But it may well deserve our Consideration to know, what Relation the Power of Miracles bore to the second Point, and whether it was, or was not of any *direct* Use, towards rescuing Mankind from the Dominion of Sin, and bringing them to Repentance, and a new Life.

Now it is evident in the first Place, that Miracles were not necessary in the Way of *Evidence* to shew Men their *Duties*, as, in the other Case they were necessary to shew them their *Faith*. For there wants not the Evidence of Miracles to prove, that God is to be honoured by his Creatures; that Men are to be Just, Sober, Temperate, and the like; These are the Dictates of that Law, which every Man reads in his own Breast, *supposing* Reason to be rightly exercised. All reasonable Men have seen these Things; all reasonable Men do, and must see them; nor is it in the

Power of supernatural Evidence to make them plainer.

But when Men know their Duties, something farther will be necessary to influence their Practice. And in this respect Miracles, I apprehend, were of great Use, as they were a Means to controll Appetite, which is the Inlet to all Mischief, and first of all perverts the Will, and then corrupts the Understanding. St. Paul speaking of the unbelieving Gentiles says, that they *had their Understanding darkened, — through the Ignorance, that was in them, because of the Hardness of their Hearts.* And whence came this? Why from the Power of fleshly Appetite. For (as it presently follows) they had *given themselves over unto Lasciviousness, to work all Uncleaness with greediness,* Eph. iv. 18, 19. This was the general Cause of Corruption in the Heathen World. Attending (like Brutes) to the Things before them, and *not having God in all their Thoughts,* they sunk below themselves, and were *filled with all Unrighteousness,* till at last they became, as *vain in their Imaginations,* as they were wicked in their Works, *and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four footed Beasts, and creeping Things,* Rom. i. 23. It is evident from these Words, that the single Thing wanting to enlighten the Understanding, was to reform the Heart; and that to this End nothing more was necessary, than to *awaken* them

them into a true Sense of God, whom they had well nigh forgotten. And what was so proper to effect this, as such *visible* Instances of his Power, and Presence among them, as Miracles were? When *Paul* (with *Barnabas*) had cured the Lame Man at *Lystra*, the People no sooner saw the Work, than they cryed out, *The Gods are come down to us in the Likeness of Men*; observe now the Effects of this Perswasion. They brought Oxen, and Garlands, and would have done Sacrifice; and by all that *Paul*, and *Barnabas* could say, scarce were they restrained, *Acts* xiv. 11, &c. Their Devotion was ill placed, but no doubt it was sincere; for when God is present, how shall not sinful Man be afraid? 'Tis true, God is present every where, and at all Times, by the Works of his Providence. The Sun, which warms, and enlightens the Earth; The Moon, and the Stars which garnish the Heavens; The Rain, and the fruitful Seasons; Ourselves, and all, that we see about us, are the Heralds, which proclaim his Power, and Presence among us. And when we see the *Power* of God, we see all, that is to be seen of him, for he is *a Spirit*, and we cannot see him otherwise, than by his Power, and Operations. Why then does not this make us fearful to offend? Why it *ought* to do so, and *will* do so, if Men are wise, and confiderate. But careless Men overlook these Things, because they are common, and familiar; like idle, and unfaithful

Servants,

Servants, who, tho' they know their Place in the Family, and what the Master expects from them, yet neglect their Business, and will never be brought to order, till by some *special* Act of his Authority the Master gives them to understand, that he takes Notice of and will punish their ill Behaviour. Miracles have the Nature of a *special* Call; and all Men, who see the Hand of God in the Works, will naturally understand themselves, as *admonished* to take Notice of them at their Perils; which is the Meaning of what St. Paul says, *Acts* xvii. 30. *And the Times of this Ignorance God winked at, but now commandeth all Men every where to repent.* God is said to have *winked* at those Times of Ignorance, not because he at any Time *approved*, or was *pleased* with the Vices, and the Follies of Mankind; but he *winked*, as a Master doth, when he *will not* hear the Faults of his Servant, whom for Reasons of Prudence he does not think fit to *rebuke*. But God's Call by the Gospel was a *Rebuke* to Sinners, and Miracles were the *Evidence* of it, just as the *ordinary* Works of Nature are the Evidence of that *general* Authority, which he challengeth over us, as the Creator, and Governor of the World.

You see then, that Miracles were an Application to the *Fears* of Men as under the *special* Notice of God, and liable to his Correction; in which there was great Wisdom as well as Goodness

ness. For when Reason has lost its Sway (which was the Case here) there is but one Way left to govern Men, which is by setting Passion against Passion, the Stronger against the Weaker, which Experience shews us, will do in many Cases, where nothing else will. Covetousness will make a sottish Man sober, and temperate; and Pride the Niggard open, and generous. But Fear is a Passion of universal Extent, and the Fear of God is the Strongest of all Fears; and where it takes deep rooting, will undermine, and overturn every strong hold of Sin. For it is the Fear of infinite Wisdom, and of infinite Power; the Fear of him, who perfectly understandeth, what we are; who scanneth all our ways, and seeth all our backslidings, and is able to punish us for ever.

It was this, that gave the Apostles the Advantage over the best, and wisest of the Heathen Philosophers. *Socrates* and *Plato* were good Moralists, and so were many more. They could shew Men, what is Right, and what is Wrong, and for the most Part so they did. But they could not shake Terror over the Heads of Sinners, nor bring God, as it were down from Heaven, to give his Sanction to their Instructions. This was the great Thing wanting; and if God had not thought fit thus to interpose, the whole World would have lain under Darknes to this Day. But you will observe, that this Method useful, and necessary, as it was in its Time, and Season, was

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not in the very Nature of it fit to be made common, and familiar. Miracles are proper for great Emergencies, when the Ends of Providence, and the Wants of Men cannot be served by common Means. But when these Purposes are answered, the World must be left again to common means; for a wise Providence can do nothing Superfluous, nothing in Vain. And this was, and is the Case in Fact. For when God withdrew the Power of Miracles from the Church (which he soon did) this was leaving Religion to be carried on by human Means; And this must be understood, as a *Call* upon Mankind, to set forward the Work of Religion, by the reasonable, and proper Methods of human Skill, and Wisdom. For you will not say, I presume, that it was the Intention of Providence, that when Miracles ceased, there should be an End of Religion too. It will be fit therefore to consider, what are those reasonable Methods of carrying on Religion, to which human Prudence directs us. The Subject is of large Extent, and therefore I shall only touch upon a few general Points.

As a Foundation for all then let it be observed,

1. That the Christian Practice is supported by the Christian Faith; and that as the Miracles wrought by Christ, and his Apostles are the Ground-work of our Faith; so there ought always to be a reasonable Evidence constantly subsisting, and publickly known, that such Miracles

were

were wrought. For if we cannot shew, that Christ, and his Apostles wrought Miracles, we cannot prove their Mission from God ; and Faith will have nothing, whereupon to rest. But this the Providence of God hath taken Care of for us, by providing us with the Scriptures, which are a credible Evidence to us, as they will be to all succeeding Generations of Men, that the Christian Faith was *once* confirmed by Miracles ; which is as good a Proof of Christ's Mission, as a *Series* of Miracles perpetually subsisting in the Church would have been ; for what God *once* confirms to us, by setting to it the Seal of his Authority, may as securely be relied on, as what is so confirmed to us a Hundred, or a Thousand Times over. The Scriptures, as to their *Origin*, and *Authority*, are Divine. But in the *Use* of them we are left to human Skill, and Prudence : And what has the Wisdom of the Church of *Rome* directed her to in this Case ? Why not to send Men to the Scriptures for Instruction, but to deny the Use of them, which in effect is taking from them the proper Evidences of their Faith, and leaving their whole Religion, as Christians to rest, not upon the Authority of God, but upon the Authority of Men. And this is so much the Worse, because the Scriptures are the *Standard* of our Faith, as well as the *Evidence* of it. For the new Testament is not a mere History of Miracles, but a System of Doc-

trines; those *very* Doctrines, which Christ taught, and in Confirmation of which God gave the Evidence of Miracles. Were it not for this Provision, we should by this Time have been at a Loss to know, as well *what* to believe, as *why* to believe; but Faith built upon this Foundation is both *sure, and steadfast*; not, as if the Scriptures were an infallible Means to bring Men to a right Faith. God is infallible, and what he says in his Word must be true; but Men are fallible, and may think, they read there, what he hath not said; or thro' a carnal Mind obtrude that upon others, as the Scripture Faith, which they do not believe themselves. No Means can infallibly attain its End, where much is left (as much in this case always must be left) to depend upon the Tempers, and Dispositions of Men. Even in the Apostles Times *Men arose*, who *spake perverse Things*; and if this was the Case under *living Witnesses*, how shall a *dead Evidence* avail more? The Scriptures will make us *wise to Salvation*, if we *use* them wisely; but weak Men may mis-interpret them, and bad ones may pervert them, as they have ever done, and as they still do to this Day. But to prevent Mischiefs of this Sort, so far as human Aids could go, it was,

2. That Christ hath appointed a standing Ministry in his Church; settled at first by divine Direction, but left afterwards (as all other Matters relating to the Government of the Church were

were left) to be conducted by human Wisdom. And what says common Prudence in this Case? Why, that the Work of the Ministry should be committed to the Hands of those, and of those only, who are duly qualified for it. For St. Paul spoke but the common Sense of a Man, when he said to *Timothy, the Things which thou hast heard of me — the same commit thou to FAITHFUL Men who shall be able to teach others also, 2 Tim. ii. 2.* In the Days of the Apostles the holy Spirit by his extraordinary Illumination, superseded all use of human Accomplishments; and whilst HE was their *Mouth*, and their *Wisdom* all Instruments were alike. Learned, or unlearned could make no Difference; they were only *faithfully* to deliver, what they had received. But now, that there is an End of Inspiration, and of all oral Instruction from inspired Men, and we have nothing to trust to, but the *Records* of the Doctrines, delivered by them (which length of Time will naturally subject to Difficulties, and Disputes) Learning, and Skill are necessary both to justify their Authority, and to ascertain their Meaning; and if the Clergy are not competently qualified for these Things, how shall the People know better? But this is not all. For

3. As Faith without Practice is nothing worth, Care must be taken to bring Men to the Obedience of the Gospel. And here (besides the Labour of the Clergy) the Laws of Civil Society will

will have great force; both as they may help to set forward the Work of Instruction, and be a Curb upon sensual Appetite, by which the best Instructions are oft-times made ineffectual. Christ indeed hath nowhere commanded the Civil Magistrate to protect his Religion. There is this Reason to shew, that it was not *proper* for him to give any such Instructions; that for the greater Confirmation of the Faith, the Wisdom of God had determined, that for some Ages yet to come, the Gospel should make its way not only *without* the Aids of human Power, but *against* all the Efforts of it. There is this to shew, that such Instructions were not *necessary*, that when it *should* become seasonable for the Civil Magistrate to interpose (that is, when the Power of the World should be converted unto Christ) he would immediately fall under the *common* Obligation, which lies upon *all* Men to take Care of Religion; and that it is a Method, which human Prudence would naturally suggest: For all Men must see, and feel, that Mankind, are not to be kept right by mere dint of Argument, and Perswasion. No Man should have a Religion *forced* upon him, which he does not like; and yet, if the whole should be left to the *Ingenuity* of our Tempers, without any present Application to our *Hopes* or to our *Fears*, every Thing would run into Confusion. Our first *Reformers* were sensible of this, and therefore when they had cleared Religion

ligion from the Rubbish of Popery, and had new model'd our Church Polity, as near as might be upon the primitive Plan, they so wrapt it up in our civil Constitution, as to make it every Man's *Interest*, as well as it was his *Duty*, to submit to this new Settlement. The Event justified the Wisdom of this proceeding. The Reformation grew, and flourished (not, in *Appearance* and *outward Profession* only, but) in all the Power and Vertue of Religion, whilst thro' the Protection, and Encouragement of our Laws, our Youth were trained up in sound Principles, and the Ripe, and the Aged were accustomed to a sober, decent, and manly Worship. In the Times of Popery Religion was made to rest in Forms, and in Shadows: In telling of Beads, and in cold and lifeless Repetitions of Prayers, and Masses; in crossings, and in sprinklings; in stated Confession, and Absolutions; in abstaining from Meats, which God hath sanctified; in renouncing Marriage, which he hath honoured; in dressing up Images, and Shrines, and — I know not what. Is there now a Man of common Sense among us, that does not see the Folly of these Things? Yes, we are all of us enough convinced of the Corruptions of the Church of *Rome*; which is an Evidence beyond all Contradiction, how much human Authority rightly applied *can* do. But as the very best Means are liable to be abused. So it hath happened in this Case. To expose the Errors,

Errors, and Abuses of Popery, it was absolutely necessary to lay open the Scriptures to private Use; and to leave every Man to consider, and judge for himself. And though all proper Care was taken to *direct* private Judgment, yet, because no *force* was laid upon private Judgment, (as indeed there *ought* to be none) the Scriptures have been made the Occasion of setting up various Systems of Religion, to the great Breach of Peace, and Christian Charity, and to the Disgrace of the Gospel itself. For many, observing these eternal wranglings about the Scriptures, began to pay less Regard to them, and to have recourse to *natural Light*, as to a surer Guide. And when once *Reason* was treated, as the Sovereign Rule in all Cases, every Thing grew into Contempt, that Reason could not fathom. It is thus, that the great Mystery of our Redemption by Christ has been struck out of our Creed by Men pretending to be Wise. Thus, that Christianity in the Gross has been traduced as a Fraud, (*Pious* at best) by Men pretending to be yet *wiser*; who saw (or thought they saw) that there could be no use of *Revelation*, when *natural Light* was to all Intents, and Purposes sufficient without it.

By such Steps have those Means, by which Providence intended to restore Christianity, served, as Instruments to turn Christianity out of Doors; the Consequence of which hath been, a Disregard to all publick Rule and Order in Religion; neglect

neglect of God's publick Worship: Profanation of the Sacrament, and all holy Seasons; which, instead of mending the Morals of Mankind (as some have vainly boasted) has introduced a general Decay of Vertue, and common Honesty. How should it otherwise be? When Men believe Christianity, and are serious in the Profession of it, they have a Rule of Life before them, which (howsoever they may differ, as to some *doctrinal* Points) they *cannot* mistake; and are under constant Calls, and Admonitions to Vertue. They cannot receive the holy Sacrament; they cannot joyn in publick Worship; they cannot hear, or read God's Word, and not meet with those Checks, and Rebukes, that will touch the Conscience, and put them upon some serious Reflexions. But when they remove themselves out of the Way of these Helps, they quickly grow careless, and forgetful; and when they become bad in Practice, they grow bad upon Principle too, their Reasons bending, and giving way to their corrupt Inclinations, and glorying over the most criminal Actions, to make them pass for innocent, and harmless Things. All we are to infer from hence is, that human Means have their certain Periods, beyond which they cannot go. Miracles were necessary at first to plant Christianity in the World; and whether at some Time, or other, they may not be again as necessary to re-establish, and purge it from its Corruptions, is a Point, we must leave

to the unsearchable Wisdom of God. In the mean Time it lies upon us all to be doing our best, by an honest Use of the Means still left in our Power, which I shall now beg leave to press upon you with a particular View to the Occasion of our present Meeting; the Support of a Charity, which wants nothing else, but to be rightly understood, to recommend it to all serious Christians.

When some Men hear of *Propagating the Gospel in Foreign Parts*, they are apt to think of nothing else, but converting *Heathen Nations* to the Christian Faith; which they look upon, as a Thing quite impracticable by mere human Means: And they, who thus think, and judge, *can* have no favourable Opinion of this Charity. But whoever looks into our Charter, will find, that the *first* and *principal* End of this Corporation is, not to plant Christianity among Heathens, but, to restore, or to preserve it among Christians: Among those of our own People, who went from us in *Possession* of the Christian Faith, but *lost* it; or who, yet having it, are in Danger of losing it through the Want of God's Word, and Sacraments; without the regular Administration of which, Experience *both* shewn, and always *will* shew, that Christianity cannot long stand its Ground. The converting Heathens, is a *secondary*, *incidental* Point. For suppose, that our Colonies had settled in some *uninhabited* Island, they would then

then have had nothing to do with Heathens. And yet it would have been just as necessary, that they should have had the Administration of the Word and Sacraments, the customary Discipline of which, will make Men Heathen, whether planted in Heathen Countries, or not.

The first and principal End therefore of this Society, wants not the Aid of Miracles, but manifestly falls within the Reach of human Means, from which we may reasonably expect the same Success, that we have experienced among ourselves. Countries, and Climates make no difference in this Case. But as the Case in Fact is, that our Colonies *are* settled in Heathen Countries; it is not at all unlikely, that if we can preserve Religion among our own People, many of the Heathens will be the better for it. Of a *general* Conversion of the native *Indians* I see no great likelihood at present. If this is to be done by human Means, there must be the necessary Preparations for human Means to operate. They must be polished into good Manners; there must be some common intercourse between us; we must bring them to some good liking of our Laws, and Customs. All this is *necessary*, where the Power of Miracles is wanting; and *when*, or whether *ever* it will be done, God only knows. But our *Negro* Slaves are within our Authority; Branches, as it were, of our Families; many of them born, and bred up among us; and these

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may

may be taught our Religion, as easily as they may be taught any Thing else, if proper Care be taken to instruct them. The Society hath not been wanting (nor would it become them to be wanting) in their Endeavours, as to these; no, nor with respect to the native *Indians*, so far as they have found it practicable. It was in the Infancy of this Society that an Attempt was made to plant Christianity among the *Mobock* Indians. This generous and truly Christian Design met with Interruptions, from Causes which I need not particularly to relate; but the Issue is, that there is now a regular, sober Congregation there of Five hundred Christian *Indians*, and a daily Increase of Vertue and good Manners among them. This is a Thing, by no Means to be despised. How know we, but these small beginnings may be the Foundation of some *great* Work to be accomplished in God's due Season?

But as I have already said, the Care of this Society chiefly concerns our own People; to secure them from falling into Irreligion, or (as the Charter farther suggests) to guard them against the Attempts of Popish Priests, who will teach them Religion indeed, but not *such* a Religion, as every good Subject would wish them to have. If you ask; Why do not our Colonies maintain Ministers at their own Expence? the Answer is, that in many Places, so they do; and if they do it not every where, the Reason is, because in
many

many Places they are not able. It would be Injustice to our Brethren beyond the Seas, to suppose, that they *so* depend upon this Society for the Means of carrying on the Work of Religion in those Parts, as to be willing to be at no Expence themselves. Their Churches are generally built by Contributions among themselves. Salaries are appointed for Ministers by publick Consent, and Authority where it *can* be done. Where it *cannot*, they must be beholden to private Charity, and those of them, who have Abilities, have done, and still do considerably in this Way also. Or suppose, that there is a Backwardness in many, to do what might reasonably be expected from them; it is no more than what is common; and I hope, that want of Charity in some, is no good Argument for a like Conduct in others. We do not thus judge in Matters, which concern ourselves. And why should distance of Place make us forget, that we are Children of the same God, and Father; Servants of the same Lord, and Saviour; Members of the same Community, to whose Wealth, and Grandeur our Colonies Abroad, are none of the least Contributors? *Their* Prosperity is *our* Prosperity; their *Riches* are our *Gain*; and *will* be so, as long as we can maintain a good Understanding with them: And what will so much help to preserve a good Understanding, and to keep us Friends,

as this, that we are held together by the same Religion, and Laws.

I will not use many Arguments to shew you the extensive Use, and Excellency of this Charity; and how much it becomes us, as Christians to support, and encourage it. This has been done to so much Advantage by many, that have gone before me, and particularly by the Right Reverend Prelate, who spoke last on this Occasion, that there is little Choice of Matter left on this Head. I would rather observe (what our Circumstances at this Time make in a more especial Manner worthy of our Notice) that as in other Charities, the Supplies are seldom adequate to the Wants, that call for them, so it hath happened, in a remarkable Degree, to this Society. We have now been a Corporation about Forty Years. Our Beginnings were but small; and it is much more by casual Supplies, than by any *certain* Fund, that we still subsist. The Salaries paid to our Missionaries are far from liberal: Generally Fifty; to some few, Sixty; to none more than Seventy Pounds a Year. A small Reward for a laborious, and perilous Ministry! And yet notwithstanding this frugal Management, the Call for Ministers hath always exceeded our Abilities to provide for them out of our standing Income; by which means considerable Debts have been contracted by the Society, whenever their Christian Compassion, moved by great, and frequent Importunities,

nities, hath prevailed upon them to go beyond their Bounds, and casual Benefactions have not come in to make up the Deficiency. Thrice before, have we applied to the Crown on such Occasions to obtain the Royal Licence to make Collections more, or less extensive, as our Needs have been more, or less urgent. We have now lately obtained a like Permission from our present most gracious King, for a Fourth, and more general Collection, which will very quickly find you. And suffer me to say, that we shall come to you with some Confidence of Success, when we shall bring with us the best Evidence, that can be given, that the Work of the Lord prospers in our Hands, and that your Charity will not be bestowed in Vain. Our very *Wants* are *that* Evidence; for we have no cause to ask your Charity in this extraordinary Way, but this, that the Labourers are not equal to the Harvest. And is not this *Harvest*, this *encrease* of Christian Congregations, among our Colonies, which requires a larger Supply of Missionaries, the very Thing, that every good Man *wishes*, the very Thing he *expects*, when he gives his Money? In many other Instances of Charity the Case is otherwise. A Man may be in Want through his Vices, or his Folly, and in such a Case, if you give, you are not sure it will turn to any good Account. But when Want proceeds from the Worthiest of Causes, and carries with it an *Implication*, that
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former Benefits have been well bestowed; it becomes its own Voucher, and the more a good Man is called upon to give, within the Reach of his Abilities, he will be the better pleased.

We do with thankful Hearts acknowledge his Majesty's Goodness, that after the Example of his Royal Predecessors, he has given so gracious a Testimony of his Regard for the Welfare of his People, and for the Religion, and Worship of the Church of *England*. And we hope that the Encouragement, that this Charity hath always received from the Crown, will effectually recommend it to all, who have the common Good at Heart. And may God so unite us in our Affections to his Sacred Majesty, that these Kingdoms may never want a Sovereign, nor this noble Design a Friend, and Patron in him, and in his Posterity; For the Sake of Jesus Christ,

*To whom with the Father and the Holy Ghost
be all Honour and Glory both now and for
ever more. Amen.*



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